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#### ARTICLE IV.

### VIEW OF PUBLIC AFFAIRS—THE PRESENT CRISIS— CONCERT OF PRAYER FOR PEACE.

BY THE EDITOR.

DON MIGUEL, who fled for refuge to Italy, is threatening to return to Portugal, and declaring the disposition made of certain ecclesiastical revenues, under the authority of the present government, void. There is, however, little probability that the affairs of Portugal will soon be again disturbed.

The contest for the throne between Don Carlos and the actual Queen of Spain, still continues. Don Carlos had gained the ascendancy so far that England, as a party to the Quadruple Alliance, gave permission to her subjects to enlist in the service of the Queen of Spain. Says the (London) Christian Observer, for July last—"An army is now raising in London, under the command of Colonel Evans, M. P. It is a wicked and disgraceful proceeding. Defensive warfare, (as we have remarked in a former page of this number,) we believe to be, though direful, yet lawful; but to bear arms as a mercenary in a foreign service—to agree to kill or be killed for a shilling a day, as a mere trade—(and still worse, if for ambition,) is a savage and brutal infraction of morality and religion."—It would be well, and, perhaps, save from much mistake, for those who assert defensive warfare to be lawful, to accompany the proposition with a definition of the terms. It would be well if they gave some clue to the extent of their signification; and we beg leave to ask, how many soldiers enlist from any other motive than *the shilling a day*; and how many officers engage in military service from any other motives than their salaries and their ambition? We believe the number to be extremely small. And if it be disgraceful to *agree* to kill or be killed for a shilling a day, what shall we think of seizing men, tearing them from their families, carrying them, no mat-

ter where, and *compelling* them to kill and be killed for a shilling a day? It is a wicked and disgraceful proceeding, and yet it has been long defended by the standing plea—*necessity*.

Latterly, the cause of Carlos appears to be on the decline, and the contest, it would seem, must be drawing to a close.

Mexico is yet the scene of war. The Texians, many of them emigrants from the United States, enjoyed certain rights under the Mexican constitution of 1824. These rights, the ascendancy of Santa Anna in power, and the establishment of a consolidated government, are about to destroy, and the Texians are preparing to resist. The papers contain accounts of companies of volunteers embarking from the United States to aid the Texians. How many of them may we suppose leave their country and their friends, to enter the service of those with whom they have no sympathy, except from the mere fact, that some of them were once inhabitants of the United States, from any other motive than the *shilling a day*, or ambition? We dare affirm, that if the circumstances of each individual case should be examined, needy fortune and reckless adventure would be found to have the chief agency in this business.

Within our own borders, the spirit of war has, for some months past, been running its disorderly career. Violence, and the passions and prejudices of individuals, have, in many cases, taken the place of law and justice. The mob inflict their own sentence, and without discrimination. They are law, judge, and executioner; and in many cases the victims of their fury do not have even the form of a trial. How nearly allied to such proceedings is war! In many wars there is, it is true, more regularity in the previous deliberations, and more decency in the application of the force; but after all, the parallel between war and mobocracy holds to a great extent. Each is a violent infliction of injury, on those who may have committed injury, or may not, and to the extent which the force or fury of the parties may find convenient or necessary.

There is awake in the country a spirit of uncommon bitterness, on questions of great concern. It is a spirit of mischief, and implies guilt in whoever excites it, by exhibiting the same

spirit himself, and in whoever feels it, whether with, or without provocation. Even where, of all places, we should expect to find peace and quietness, there is a troubled spirit.

Our relations with France still wear a hostile aspect. A question of etiquette prevents the adjustment of all difficulty, by the payment of a claim of acknowledged justice.

It is evident, from these facts, that the present is a crisis. Whether reason and law shall triumph over the spirit of violence, or whether that spirit shall extend itself, increase in power and malignity, prostrate every thing before it—until, gaining an entire ascendancy, the country shall be one wide scene of misrule, is to be determined. How long abstract questions shall have power to rend the bosom of the church, is to be determined. Whether the demand of five millions of dollars, on the one hand, and that demand unanswered until the claims of injured pride on the other, shall have been satisfied, shall have power to involve two great nations in a war, is to be determined. The elements are disturbed—whether they shall rise into rage of which no one can discern the consequences or the end, is to be determined.

But how shall it be determined which way the crisis is to turn? Who, or what, shall compose the troubled elements? There is a power able to control them. There is a power who turneth the hearts of men as the rivers of water are turned. He who rules the raging of the sea, can say to the moral elements of the world,—‘Peace, be still,’ and they will obey him. That power we should approach with supplication. As the time for the Annual Concert of Prayer in behalf of Peace, observed by some churches in the United States, draws near, we invite the attention of Christian churches and Christian men, by whatsoever name they may be called, to the present crisis. Jesus Christ instructed his disciples to pray, *Thy kingdom come*. This general form includes many particulars. We recommend to those who assemble for prayer on the occasion alluded to, that they cast their eye over the world, and wherever war is now raging and wherever it is threatened; that they make each case the subject of distinct and especial peti-

tion. He who made of one blood, all men to dwell on the face of the whole earth, is no respecter of persons. Let us approach him with the earnest petition that in Spain, and in all the countries of the Eastern world, he will shed abroad the spirit of peace ; that in France, he will so incline the hearts of men, that national pride shall not prevail over the sense of national justice ; that in the southern countries of this Western world the troubled nations may at length have rest ; that in our own beloved country "all bitterness, and wrath, and anger, and clamor, and evil speaking, may be put away from us, with all malice ; and that we may be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us ;" that the spirit of insubordination and violence may give way to order and to law ; and for our rulers, that in reference to the difficulties between the United States and France, they may *study* the things which make for peace.

And, lastly, let us pray for the more full and general introduction of the principles of Christianity into that code which regulates the conduct of nations in their intercourse, and for the more general diffusion and prevalence of the spirit of Christianity among all concerned in the application of the principles of that code. Such are some of the specific things for which we ought to pray.

Should all Christian churches, throughout our land assemble to pray to the God of Peace in behalf of the peace of our own country and the world—we use the term peace not only in its specific, but in its generic sense—what a new and interesting spectacle would they present ! What commemoration of the advent of Him at whose coming the heavenly host sang *Peace on earth*, can be more appropriate and impressive ?

The American Peace Society has the names of about five hundred ministers of the gospel who are pledged to preach once a year in behalf of the cause. There are, we would fain believe, many others who insist, at least once a year, *specifically*, on peaceful principles and practice. The present crisis is one which specially demands such action.

Turning to the gospel of peace, almost every page presents

a fitting theme for such an occasion.--“Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the peace makers, for they shall be called the children of God.—Their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known.—Bless them which persecute you; bless and curse not.—Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God;”—but in the gospel there is no end of such doctrines.

We contend for no strained or forced application of them. We are willing to take them in their natural and legitimate sense. In this sense, they cover sufficient ground. Can a Christian minister fail to insist, *specifically*, on such themes, and walk worthy of the vocation wherewith he is called? We trust that the doctrines of Christianity, in their application to the general subject of peace, and particularly in their application to the present crisis, without, however, any intermeddling in mere party or political questions, will be faithfully exhibited in every Christian pulpit throughout our land. We see not how any Christian minister can escape the discharge of such a duty. With the apostle, every Christian minister must feel, at such a crisis, *Woe is me if I preach not the gospel!*

In conclusion, Christians, of whatever religious denomination, of whatever rank, or age, or sex, will most certainly remember the Treasury of the Peace Society. That which is often said to be “the sinew of war,” is not less a sinew of peace. The Society has need of funds. The machinery of the press will not move without them. The diffusion of light, and “the innovating practically on existing usages,” require the “silver and

the gold." These are the Lord's. Will any withhold from him what is his own? The operations of this Society are less complicated than those of any other benevolent association. The pecuniary means required to carry them forward, are small. Will the Christian churches of America, sustain liberally almost every other benevolent and Christian cause—meet this Society with a simple approbation of its object—withhold the little which it asks—and turn hastily away? No—no—it would speak little for the tone of Christian sentiment in this boasted age of Christian benevolence.

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#### ARTICLE V.

#### CRITICAL NOTICES.

BY THE EDITOR.

1. *Essay on Patriotism.*—The following sketch of the character of true patriotism, as distinguished from false patriotism, has been communicated to us for insertion. We are so well pleased with its general tenor and spirit, that we give it a place.

"Local attachment is a radical principle in the constitution of man. Our birth place is connected with our dearest associations. Our native country is consecrated in our best affections. We desire to see her people prosperous and happy, her government permanent and just, her national character high and commanding. This is patriotism—a passion which, if controlled by virtuous principle, leads to much that is generous in sentiment, elevated in purpose, and noble in action.

The prosperity of a nation depends much upon the purity of its patriotism. If this be founded upon the broad and solid basis of right, political economy, as well as moral philosophy, pledges to it the possession of every object which lies within the grasp of national desire. We are therefore led to distinguish between the popular and the true notion of patriotism.

*The popular notion of patriotism, is, in its object, selfish.*—In its domestic relations, it is devoted to sectional interest. It aims, by a system of laws which shall bear unequally upon the different